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of life, the ritual as it exists in Leviticus is wrought out, and a religious formalism arises which grows more burdensome until the great Teacher of the New Testament takes up again the message of the prophets and proclaims the necessity of moral righteousness.

By this reconstruction of the history, this consecutive view of Israel's life, criticism robs us of nothing and gives us much. Royalty, prophecy and priesthood become intelligible. At the same time the Old Testament loses none of its claim to reverence. In those parts which are of most value for the religious life, the devotional parts, most specially of the psalms and of the prophets, there is a wonderful gain in understanding, in beauty and in usefulness. The life of the writers and actors did not move forward in prepared grooves. It was real life struggling toward the light, toward the truth, toward God. No one can view the men of the Old Testament in this character without having his sympathies enlisted and without drawing from their lives and words lessons of wisdom for this world and for the world to come. All hail then the science which reveals the hidden life of Israel and unlocks for our use the treasures of the incomparable productions which spring from that life!

CHRONOLOGICAL.

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It would at first sight appear an easy matter to construct a chronology of the Kings of Judah and Israel. One would think it necessary only to fix almost any date and reckon backward or forward, testing one's calculations by comparing the two columns, thus constructed. Any one who has made such an attempt knows that the problem is by no means so simple. There are, indeed, those who have declared it insoluble. Probably no one has offered a solution which would be generally accepted. The present writer does not claim to have met all the difficulties in the case. He merely asks attention to certain suggestions which may throw light especially upon the chronology of the eighth century before Christ.

The discrepancies to be explained are apparent from the following table, constructed as one would naturally arrange the data given in the second book of Kings. The starting-point is the year 721 B. C., as about the date of the fall of Samaria. The references show whence the data used have been obtained.

B. C.	JUDAH.	ISRAEL.
821.....	15 of Amaziah	{ 1 of Jeroboam II. (14, 23). 13 " . " (15, 1).
807.....	1 of Uzziah.....	{ 15 " " (14, 21). 27 " " (15, 1).
793.....	15 " "	41 " " (14, 23).
770.....	38 " "	Zechariah (15, 8).

B. C.	JUDAH.	ISRAEL.
769.....	39 of Uzziah.....	{ Shallum. 1 of Menahem.(15, 17).
760.....	48 " "	10 " " (15, 17).
758.....	50 " "	1 " Pekahiah (15, 23).
756.....	52 " "	1 " Pekah (15, 27).
755.....	1 " Jotham.....	2 " " (15, 32).
740.....	{ 16 " "	{ 17 " " (15, 33). } 1 " Ahaz..... } (16, 1).
737.....	4 " "	20 " " (15, 27).
736.....	20 " Jotham.....	1 " Hoshea (15, 30).
729.....	12 " Ahaz.....	1 " " (17, 1).
726.....	1 " Hezekiah.....	3 " " (18, 1).
725.....	16 " Ahaz.....	4 " " (16, 2).
721.....	6 " Hezekiah.....	9 " " (17, 6).
713.....	14 " "	(18, 13).

There are two cases, those of Uzziah and Hoshea, in which a king seems to be distinctly said to have begun to rule at two different times. There are three gaps, viz. 794—770, 760—758 and 736—729, in the succession of the Kings of Israel.

There are two kings of Judah, Jotham and Ahaz, who seem to have ruled after having been succeeded by their sons.

Ewald does not scruple to change or neglect the figures of the sacred historian. He ignores the passages which trouble one in fixing the successions of Uzziah and Hoshea, and he fills two of the gaps just mentioned by lengthening the reigns of the preceding kings. He then makes the Judæan kings follow one another in unbroken order, adding a new name to the list of the monarchs of Israel. This is the result:*

ACCESSION.	JUDAH.	ISRAEL.
823.....		Jeroboam II.
808.....	Uzziah.....	
770.....		{ Zechariah. Shallum. Kobalam.
769.....		Menahem.
759.....		Pekahiah.
757.....		Pekah.
756.....	Jotham.....	
740.....	Ahaz.....	
728.....		Hoshea.
724.....	Hezekiah.....	

Ewald finds the name Kobalam in the phrase קָבֵל־עַם, 2 Kgs. xv., 10, in our version rendered "before the people." He gives the year 719 B. C. as that of the fall of Samaria.

Lenormant resorts to a different process when dealing with this subject. He supposes that, after the death of Jeroboam II., there was an interregnum of eleven years before Zechariah succeeded his father. The gap which seems to exist between the death of Pekah and the accession of his assassin, is filled by introducing a second Menahem who is supposed to have interrupted the reign of Pekah. Having surmounted these difficulties he finally produces the following scheme.†

* *Geschichte des Volkes Israel.* III. Appendix.

† *Manuel D'Histoire Ancienne.* I., 247.

ACCESSION.	JUDAH.	ISRAEL.
827.....		Jeroboam.
810.....	Uzziah.	.
784-73.....		<i>Interregnum.</i>
773.....		Zachariah.
772.....		{ Shallum. Menahem.
761.....		Pekahiah.
759.....		Pekah.
758.....	Jotham.	.
742.....	Ahaz.	<i>Menahem II.</i>
733.....		Pekah (restored).
730.....		Hoshea.
727.....	Hezekiah.	.

Our author claims* to have found in a couple of Assyrian inscriptions a warrant for the introduction of a king nowhere mentioned in the Scriptures, who, he thinks, was probably the son of Pekahiah.

A much more ingenious attempt at the reconciliation of these chronological difficulties is that of Bunsen in his "Chronology of the Bible."† To this end he multiplies co-regencies among the kings of Judah to such an extent that not one of them is permitted to have the throne to himself during the whole length of his supposed reign; and Joash of Israel is always associated either with his father or his son. The following table is a condensed representation of Bunsen's scheme.* The numbers in brackets are the Biblical data.

B. C.	JUDAH.	ISRAEL.
806.....	36 of Joash.....	14 of Jehoahaz.
805.....	[37]	(15) 1 " Joash.
804.....	38 [1] of Amaziah.....	(16) 2 " "
803.....	(39) 2	(17) 3 " "
802.....	(40) 3	(4) 1 " Jeroboam II.
801.....	4	(5) 2 " "
800.....	5	(6) 3 " "
799.....	(6) 1 of Uzziah.....	(7) 4 " "
798.....	(7) 2	(8) 5 " "
790.....	[15] 10	(16) 13 [1] "
789.....	(16) 11	14 "
776.....	(29) 24 [1] of Uzziah	[27] of Jeroboam II.
762.....	[38]	41 [1] of Zechariah.
761.....	[39]	{ [1] Shallum. [1] Menahem.
760.....	40	2 "
752.....	48	10 "
751.....	49 Unaccounted for.....	(11 or no reign).
750.....	[50]	[1] of Pekahiah.
749.....	51	2 " "
748.....	[52]	[1] " Pekah.
747.....	[1] of Jotham.....	[2] " "
739.....	(9) 1 of Ahaz.....	10 " "
732.....	(16) 8 [1] "	[17] " "
731.....	(17) 9	18 " "
728.....	(20) [12]	[1] " Hoshea.
727.....	13	2 " "

* *Histoire Ancienne*, I., 281.

† *The Chronology of the Bible* connected with contemporaneous events in the history of the Babylonians, Assyrians and Egyptians. By Ernest de Bunsen.

B. C.	JUDAH.	ISRAEL.
725.....	(15) 1 of Hezekiah.....	4 of Hoshea.
724.....	(16) 2	5 " "
723.....	3	6 " "
722.....	[4]	[7] " "
720.....	[6]	[9] " "

There are “a few things” in this scheme to which objections may perhaps justly be made. It is, in the first place, too complicated. That co-regencies occurred in both kingdoms must doubtless be admitted, but one can hardly imagine the conditions of things such as it is here represented. Bunsen, moreover, thus multiplies a certain class of improbabilities. Commentators have, for example, often asserted that there must have been some mistake or alteration made in 2 Kgs. xviii., 2, whence one must conclude that Ahaz was but eleven years of age when his son Hezekiah was born. The table just given requires one to believe that Amaziah was blessed with a son at fifteen and Jotham in like manner at thirteen years of age. This is of course possible, as some have labored to prove, but the multiplication of such instances does not commend the scheme which requires them. In one place, however, our author exposes himself to criticism by failing to discover an instance of co-regency. Jotham is represented as taking no part in the government of Judah until the death of his father, yet he is expressly, both in Kings and Chronicles, said to have been “over the house, judging the people” while Uzziah was yet alive.

Let us see if this last scheme cannot be modified so as to make it more acceptable. Taking the year 721 B. C. as our starting-point and introducing co-regencies only where there seems a warrant for them, we obtain the following result:

B. C.	JUDAH.	ISRAEL.
804.....	12 of Amaziah.....	13 of Joash.
803.....	13 " "	(14) 1 of Jeroboam II.
801.....	15 " "	(16) 2 " "
800.....	(16) 1 of Uzziah.....	4 [B] " "
787.....	(29) 14.....	17 " "
786.....	15 [B].....	18 " "
777.....	24 [B].....	27 " "
764.....	37	41 " "
763.....	38	Zechariah.
762.....	39	{ Shallum. 1 of Menahem.
756.....	(45) 1 of Jotham.....	7 " "
753.....	(48) 4	10 " "
752.....	(49) 5	(?)
751.....	(50) 6	1 " Pekahiah.
749.....	(52) 8	1 " Pekah.
748.....	9 [B].....	2 " "
741.....	16	9 " "
740.....	1 of Ahaz.....	10 " "
734.....	7 " "	16 " "
733.....	8 [B] "	17 " "
730.....	11 of "	20 " "
729.....	12 " "	1 " Hoshea.
727.....	(14) 1 of Hezekiah	3 " "
725.....	(16) 3 "	5 " "
724.....	4[B] "	6 " "
721.....	7 " "	9 " "
711.....	17[B]"	

Let us now test the modifications which have been made.

The length of the co-regency between Uzziah and his father is shortened, not merely for the reason already given but for the sake of connecting it with important events. Amaziah, inflated by his successes against the Edomites, challenged Joash of Israel to battle. The result was disastrous to Judah. Her army was "put to the worse before Israel," her king captured and her capital despoiled and rendered defenceless, (2 Kgs. xiv., 13, sq.) This probably took place just before the death of Joash, in the fourteenth or fifteenth year of Amaziah. The latter was finally released by Joash, for he was put to death by his own subjects, but he may have remained some time in captivity, and, when he returned, wisely shared the government with his son. Uzziah would thus virtually have begun to rule in the sixteenth year of his father's reign, although he did not mount the throne for fourteen years from that time. It is doubtful if he even then really governed his kingdom. It was probably for several years subject to Jeroboam II. Uzziah, however, at length not only broke the yoke which had been laid upon his people but greatly enlarged his kingdom. The new era for Judah may well have begun in the twenty-seventh year of Jeroboam.

Jeroboam probably ruled in conjunction with his father during the war with Judah. Indeed this must have been the case if, as one has a right to suppose, Zechariah immediately succeeded him,

Eight years before his death, according to the table, Uzziah retired from public life and suffered his son Jotham to administer affairs. The gap in the chronology of the kings of Israel is thus filled and the express demand of the sacred text satisfied. It is necessary, however, in order to do this, to neglect the statement that Pekah's death occurred in the twentieth year of this king of Judah, which should perhaps be corrected by dropping the proper name.

The case of Ahaz is more difficult. It seems impossible to understand how, if the scheme proposed is otherwise correct, he could have succeeded to the throne in the seventeenth year of Pekah the son of Remaliah. He must rather have begun to reign, and that alone, in the tenth year of his enemy. There is a circumstance, which, though it should not be considered a key to this mystery, is worthy of mention. It is apparent that Jotham was no sooner in his grave than the enemies whom he had during his life bravely and successfully resisted began to afflict his kingdom. They formed a conspiracy whose evident intent was to blot it out of existence. Ahaz was powerless. He was defeated first by Rezim of Syria, then by Pekah of Israel. The Edomites also and the Philistines made inroads upon his territory, taking immense numbers of captives, (2 Kgs. xvi., 5, sq.; 2 Chron. xxviii., 5, sq.) In his extremity, virtually if not actually dethroned, Ahaz appealed to Tiglath-Pileser (2 Kgs. xvi., 7) who severely punished Pekah (2 Kgs. xv., 29) and afterwards took Damascus and carried its inhabitants into captivity, (2 Kgs. xvi., 9, cf. Schrader KAT. 240, sq.). Now the first expedition of Tiglath-Pileser against the confederate princes occurred in 734 B. C. and, above, the first year of Ahaz, the seventeenth of Pekah, was 733 B. C. The coincidence is striking. It would almost seem as if Ahaz, to flatter his Assyrian master, made his reign begin with his vassalage to that monarch.

The improbability that Hezekiah was born when his father was but eleven years of age has already been noticed. Since, then, the text must be corrected, any correction that may be made, as, for example, fifteen for twenty-five, will allow a co-regency of two or three years. Such an administration is rendered probable by

the character of Hezekiah, whose piety and patriotism cannot have failed to impress the nation. If he began to rule in 727, but to exercise sole authority in 724 B. C., the fourteenth year after the latter date was 711 B. C., when Sargon made his first expedition against Judah. It remains but to call attention to the year 752 B. C., which appears to separate the reign of Menahem from that of his son and successor, Pekahiah. This interval may be accounted for by supposing that Pekahiah, who was finally dethroned, was thus long prevented from gaining the throne, or that a year is lost by the method of calculation employed by the historian.

These explanations will suffice to make the accompanying table clear to the reader. Little has been said concerning the relation of Hebrew to Egyptian and Assyrian chronology, though it has not been overlooked. That subject can be treated in a future paper, perhaps by a more competent writer. The latest discoveries in Assyriology can be reconciled with the sacred records rightly understood.

THE RELATION OF THE OLD TESTAMENT TO THE NEW.

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Modern rationalizing attacks on the faith have come upon us as a kind of Nemesis for the comparative neglect of Old Testament study, and through God's superintending care over His Word and His Church they have been overruled for good, in drawing more intelligent attention to the ancient Scriptures. Many have been thus led to examine reverently and thoughtfully its relationship to the New Testament, its Divine claims, its moral teaching, and its doctrines respecting God and the future life.

Our present inquiry shall be, What is the relationship which connects the Old Testament with the New? This question, it is evident, can only be determined by reference to the later Revelation, partly because, having followed the Old, it is in a sense pledged to account for its appearance as an additional message from Heaven; and chiefly because the incarnate Word of God Himself was the immediate source of its inspiration. Accordingly we find a fourfold connection established between the two dispensations: (1) that of a common *origin*; (2) that of an *outline* sketched in the one and completed in the other; (3) that of prophetic *anticipation*; and (4) that of a moral *preparation*.

I. On the first point it may be here sufficient to remind our readers of the manner in which our Lord and His Apostles constantly appeal to the Old Testament as "the Word of God," the Scripture which cannot be broken, "the living oracles," the Law of which "one jot or one tittle shall in no wise pass away till all be fulfilled." The Son of God, as it has been well remarked, trod the precincts of His own Divine Temple with His shoes put off from His feet. He never spake of the Holy Scriptures but with the profoundest regard. Though its author, He became its servant. With the sword of the Spirit, directed by His thrice-repeated "It is written," He put to flight the Tempter. All His discourses and discussions are supported by frequent references to the Law and the Prophets; and in every detail of His life and death He shaped His course in conformity to the prophecies that had gone before on Him. Even in His dying agony recalling one that had not yet